THE EARLE OF LINDSEY

HIS

Declaration and Iustification,

Who is now priſoner in Warwicke Caſtle:

Wherein

He Declares the Iuſtice of His MAJESTIES cauſe in taking Armes for the preſervation of His Royall Perſon and Prerogative.

Being

A patterne of Loyalty, and Mirrour of Obedience, for all His Majeſties loving Subjects to be rightly guided by

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BIBLIOTHECA · BODLEIANA

A DECLARATION AND Iustification of the Earle of *Lindsey*, now prisoner in *VVarwicke* Castle, where he makes apparent the justice of His Majesties cause in taking Armes for the preservation of His Royall Person and Prerogative.

My Lords,

IN the distresse wherein I doe remaine, it doth bring great comfort unto me to heare of the continuance of your health, and of the good successe of His Majesties Armes, there is no happier newes that can arrive to turne my fetters into freedome, or my sorrowes into hopes, or which can prefer them sooner into the absolute possession of joy. In this apprehension (mee thinks) I am not the person which I was, and the more close my body is restrained, the more enlarged and noble is my mind. This is the happinesse which I have gained by the solitude of my thraldome, and whiles my enemies have endeavoured to afflict me, they have befriended me: In this only I have just reason to lament, that I cannot enjoy that immediate influence from His Majesties aspects which you doe, and I have those his incomparable vertues in contemplation only, which you really doe behold and daily doe derive from them more

glory, by the full obſervation of their admirable working. His Majeſty like unto Him whoſe ſecond he is, gives reſtleſſe Demonſtrations of Religion, Juſtice, Prudence, and Moderation unto all, and conſtant in His owne goodneſſe, offers mercy unto thoſe whoſe ſwords have taught Him to be mercileſſe: And by a high example of wonderfull pietie to avoid the effuſion of their owne bloud, the King ſtoopes unto His Subjects, and the Conquerour unto the conquer'd. I would willingly fall a martyr in this cauſe, and I am ſorry that I have not loſt my life rather then my liberty for the juſtice of it. I have a long time beene detain'd a priſoner, (for who can charg me of any other crime?) my adverſaries would make the world beleeve, that they do me ſome great favour when they leave it to my free election, whether I will be ſo, or no. Do they beleeve that any is ſo in love with fetters that he would not change them for his freedome, were the conditions equall and proportionable to them? Some of my freinds have told me, and would perſwade me to a beliefe, that my liberty may be gained: It may be gained peradventure indeed, but how? As from Merchants that value it at ſo high a rate that my fidelity, honour, and all that is deare unto a noble mind, muſt be the price to purchaſe it. If I refuſe what they propound, the loſſe of goods, of lands, and by the length of my reſtraint, peradventure the loſſe of life it ſelfe muſt be the price that ſhall pay my ranſome. This is a hard choice, it is in my power to be a freeman they do alleadge: but how? if I will be a ſlave, fall off from the example of my noble Father, and Predeceſſors, who laid the foundation of their firſt honours on their loyalties and their obedience to their Prince If I will abandon His Majeſties ſervice in the warr, and enter into a new covenant and Proteſtation with them to take up Armes on their ſide, as if treaſon were nothing unleſſe I made it Sacramentall. I have al-

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ready given my faith unto my Prince, (upon whose head this Crowne is by the law of Nature and of Nations justly fallen) shall I falsifie that faith, and joine unrighteous hands with theirs to trouble the peace and the splendor of it, Heaven forbid? But they alleadge againe; that in this cause of theirs, Religion, the priviledges of Parliament, the Liberty of the Subject, and glorious hopes and shewes are pretended. Dare not all Rebels cloake their purposes with such goodly titles? Hath not His Majesty, in whom alone the cheife power doth consist, given many and strong assurances to maintaine the same? hath He not taken Protestations too sacred to be profaned by the jealousies, or misconstructions of any whatsoever? that He will preserve the Protestant Religion in that forme and purity, as it was in the dayes of *Queene Elizabeth*, and His Father of blessed Memorie? Hath He not with true zeale and justice, complained of the great scorne and disregard, that is cast upon the Service of God in the Booke of Common Prayer? and that while Religion is pretended to be reformed it is destroyed? Truely (my Lord) they are much deceived who think that Religion and rebellion can be companions, or that God will favour their attempts that strike at himselfe through the Princes sides. In that very word the King, there is such a Deity incloſed, that who wounds them wounds the Divine Nature. Why then should the sword be so rashly drawne under so holy a vaile? was Religion ever built on bloud? 'Tis true indeed, the bloud of the martyrs hath bin the foundation of the Church. But (my Lord) we must know againe that it is not their bloud, but their Cause that made them martyrs; and that the best Martyrs were so far from opposing the authority of Princes, that they willingly did submit their lives to their commands. I can never read that they made any one insurrection to oppose their Prince, or any inferiour Authorities derived from Him. *Tertullian* and *St. Hierome*

Hierome (to whom I am beholding to my imprisoument for our best acquaintance) doth informe me, that in those ancient times of elabourate Persecution, when invention lived almost altogether on the bloud of Christians, and cruelty grew witty to torment them, that they only contended against them in the Prayers for their conversion, and in the holy examples of a virtuous life, whereby they so much multiplied, that in few years the army of the Christians were the best protection and Lifeguard of their Emperours, although Heathens; Aud thus the Primitive Christians did ever propagate the Gospel with no other then their owne bloud, which at all times they did shed, not only to God, but to their owne Princes although Pagans, but never against them. *As the Devill was the first Rebell, so Iudas was the first traytor amongst the Apostles, and shall we rank our selves with such hated Examples of Disloyalty and Treacherie.* But were the cause good? Are the armes of the Parliament to be preferred to the Army of His Majesty? are they able to contend with Him? when have we fought with them, but they have beene beaten? At the battel of *Keinton* where my Father lost his life, and my selfe my liberty, (although in my owne particulars, I have small reason to speake of the successe of that day) yet I believe in that field was tried to the uttermost what the courage or the numbers of our Adversaries could performe. We observe that His Majesty with His Armie still kept the field, and I would it had beene my happinesse to have kept it with Him, or to have sealed there the obligation of my Loyalty with the deerest bloud I have. We shall finde the forces of our Adversaries, or rather the reliques of their forces to retreate with what speed they could to this place of safety, where they made my selfe and some other captives the excuses of their coming, when indeed their owne necessities were the cheife occasions that did induce them to it, whiles the Army of His Majesty

Majeſty unfollowed by the enemie, in a ſecure march was making up towards *London*. I will paſſe over the fight before neare unto *Worceſter*, & the defeat given them after neare unto *Brainceford*. We ſhall find that victory hath beene carefull alwayes to attend the ſound of His Majeſties drums and His Cannons, and with broad wings to cover his head in the day of battel, and at the end of every fight to be ſeene to pearch again and to reſt her ſelfe on the ſafe creſt of His glorious helmet: we find His Majeſties Armies to increaſe daily both in number & in courage, whiles their expectations, and aid from *Scotland*, move not at all, or very ſlowly forward. They have no new places to reſort unto for ſuccour. To look for it in the *Netherlands* is in vaine, the *Engliſh* Regiments you know are there wholly devoted to His Majeſties ſervice, and a league betwixt both Princes is cemented by a ſtrong tie of Marriage. To depend upon any forraigne aſſiſtances were to build new Caſtles in the aire, and beſides whereſoever they ſhall addreſſe themſelves, they ſhall find that who appear diſloyall to one King, will be diſtaſtefull to all Kings. Their perſons and their cauſe, will be there no leſſe odious then their religion. It is eaſie to beginne, but let them obſerve the event of ſuch ill-grounded warr. We have ſeene with horror the miſeries that attend it, as the firing of houſes, waſting of goods, famine, Rapes, Ruine of towns and cities, and the unjuſt Libertie uſurped, loſt in an inſtant, and for ever. The reſpects of wife, children and blood, are ties which by nature man doth hold moſt deare. If we pitty not our ſelves, let us not forget them that are ſo precious unto us, Kings have ſtrong hands to put bits in the moſt ſtubborne mouthes: if they cannot reliſh gentle ſubiection, how will they digeſt ſlaverie? I would adviſe them therefore, not to put back this bleſſed Arme that ſtretcheth out to receive the when the ſword hath made more havock, and all is wilderneſſe, they will then beg for that they now refuſe. For my

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part (my Lord) I am in their powers, and if it should fall into their hands, I know not how this free speech of a prisoner would be taken by them. Howsoever they dispose of me, I will never distayne my Ancestours, nor leave that foule title, of a traitor, as an inheritance to my Posterity: they may when they please take my head from my shoulders, but never my heart from my Soveraigne. All my hopes are anchored on God, and the good successe of His Majesties Armes, and on the Justice of His cause, for which my prayers shall never be wanting. Through the sad misfortune and melancholly of my bondage, I have now exchanged the practice of a souldier for pensive solitude, and the sloth of contemplation; wherein I receive the more delight, that I have the more leisure to observe and collect the activenesse of your spirit, the action of your vertues, and the brave Spheare in whom they move: which might puzzle a farre better Mathematician then my selfe. I have the leisure to peruse and contemplate sometimes on those excellent speeches, delivered by the Lord *Digby*, and the Lord *Falkland*, men of admirable faculty, and who can conquer with their pen, as well as with their swords: and I do congratulate the happinesse of *Oxford* that in their ages, doth now againe enjoy those wits which in their infancies she did nourish. I looke on the advancing of my Lord of *Newcastles* Forces with a great deale of hope, & beleeve as he marcheth by, he will do us the good office, as to make it his complement to wish his friends so happy as to keepe him company in his approach to His Majestie: Assureing you that nothing under Heaven, can convey a more absolute content unto my heart, then to be so happy as to kisse againe His Majesties hand, and to expresse my selfe to be,

(My Lord)

Your most humble, and most affectionate servant,

LYNDSEY.

THE HVMBLE PETITION OF THE PEACEFVLL OBEDIENT AND Honeſt Proteſtants of this Kingdome; preſented unto the Honourable Houſe of COMMONS,

BODLEIANA

BY

THE GENTLEMEN OF THE Foure Innes of Court.

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